

circumcision, ordeals, dancing, license, and distribution of wealth. In 1884 ⁵⁷⁵ the Nanga ceremonies were no longer performed.

Moto's is the only known evidence of the occurrence of the Nanga outside the area mapped by Fison. No stone enclosures such as those described by Fison were found in Lau. (For further information concerning the Nanga see Brewster, 1, pp. 93-95.) ^[349]

LUVE NI WAI

The Luve ni Wai (Offspring of the Water) is a secret cult found in many parts of Fiji. (See Brewster, 1, pp. 89, 222-225; Williams, 27, vol. 1, pp. 237-239.) It is one medium by which individuals, disgruntled at the new social order, can gain social prestige in the community. The colonial government has attempted to suppress the cult, hence the natives usually deny knowledge of it. One form of the cult is practiced today in southern Lau. A few informants gave the following account of it. ⁵⁵⁷
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The cult consists of a few young men, each of whom has demonstrated his ability to procure and hold a personal guardian god who supplies him with mana. The mana is expressed in the form of a special gift, such as the ability to create new dance forms or medicines, to predict the future, interpret the past, or discover new members for the cult. The guardian gods called *luve ni wai* are usually the ghosts of departed ancestors, not spirits, and are today called "devils." ^[778]
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Some informants say they dwell in and near the water, others say they live on land, in water, stars, sky, in fish and trees. Ndengei, Tutumatua, Ndau-thina, Ndakuwangga, Rayawa, and Vuthurongayau are important *luve ni wai*.

The following tale is told about Ndakuwangga, the shark god, who became a *luve ni wai*:

Ndaunisai was the father of Wangganouanoua, who came with Ndaunisai from Viti Levu to Kambara. Wangganouanoua went to Mbenau Island at Taveuni. When the people of the island were hauling a canoe from the shore to the water, Wangganouanoua hid in a hollow tree trunk because he wanted to show the people he was a god. While the god was in the tree trunk, it was used as a roller for the canoe. When Wangganouanoua went aboard the canoe and told the men he had been inside the hollow trunk, they called him Ndakuwangga. He entered a shark. The people began to pray to this god of the shark and called it *luve ni wai* because it was from the water. Since then the shark had been tabu to the Taveuni people. The Kambara people do not eat the shark because the father of this *luve ni wai* came to Kambara.

According to informants, Luve ni Wai rites are carried on secretly in the bush at night. The leader and the members of the cult oil their bodies and dress in ceremonial tapa and wreaths. They take kava to the bush, sit in a kava circle, and prepare the drink ceremonially. The first cup is poured on the ground as an offering to the gods. The leader drinks first. The men call the gods by means of prayers. When the gods come, each enters and possesses his votary. While possessed, the men are insensitive to physical pain. They ⁵⁷⁵
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jump, dance, and club one another.